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THE BAPTIST Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

SURRENDERED, COMMITTED, COMMISSIONED

Missionaries appointed for service

**Seventy-seven
new workers
go forth from
Hattiesburg**

HATTIESBURG (BP) — Despite the many excuses people have for not answering the call to missions, God doesn't give up as easily as we give up on ourselves, according to some of the 77 new missionaries appointed by International Mission Board (IMB) trustees at Temple Church in Hattiesburg on Nov. 16.

"For many years, I didn't think God could really use me. I was just a normal, small-town girl with normal passions: children and education," said new missionary Naomi Singer (not her real name), who is going to sub-Saharan Africa as an education consultant for the children of mission workers.

"I love being wrong!" she told the crowd. "God is using what I have to offer."

By the age of 9, Vicki Kane (not her real name) was in her fifth foster home. "I had no future," she said. "Little did I know that God would use this to burden my heart for the spiritually orphaned."

After experiencing years



COMMITTED — Following the appointment of 77 new international missionaries at Temple Church in Hattiesburg on Nov. 16, hundreds of people come forward at International Mission Board President Tom Elliff's invitation to make their own personal commitments to mission service, support, and engagement. (BP photo)

of His healing and grace in the Christian family who adopted her, she's going to East Asia with her husband Darrin (not his real name) and their one-year-old daughter to tell people as hopeless as she once was that they have a loving Father.

Tyson Sellers (not his real name) was born with cataracts and has struggled with vision problems for years. "My eyes now [have been] opened to the nations," he said. His wife Sonya (not her real name) was born in a Christian home but was "determined to be ordinary, to lean on my own understanding."

Now they're headed out to make disciples of

Jesus among East Asians with "no excuses and no limitations."

Richard Gannet (not his real name) is a pastor's son who vowed he would never serve in ministry. His wife Sally didn't even become a believer in Christ until college. "We never thought that we would be going to South Asia to work with Muslims through community development," he admitted.

"Through God's amazing work, we go to share the love of Christ in word and deed."

After 9/11, Taylor Bishop (not his real name) developed a hatred for Muslims but as

he looked out over one of the largest cities in the Middle East during a 2009 trip, "God captured my heart for Muslims. I asked myself, 'How can I not go?'"

"God is using what I have to offer."

— Worker headed to Sub-Saharan Africa

He's going with his wife Chandra (not her real name) to live among a Muslim people group in West Africa.

The missionary appointment service was held in conjunction with Baptist-affiliated William Carey University in Hattiesburg

See "Commissioned,"
on page two

MISSIONARY CHARGE — Tom Elliff, newly-inaugurated president of the International Mission Board (IMB) of the Southern Baptist Convention, addresses those in attendance at the Oct. 16 missionary commissioning service at Temple Church, Hattiesburg. Elliff, a former IMB missionary, succeeded native Mississippian Jerry Rankin, who retired. The IMB, headquartered in Richmond, Va., oversees the sending and support of Southern Baptist missionaries and workers — many of whom cannot be publicly identified because of the sensitivity of their assignments. (BP photo)



EDITOR'S NOTEBOOK



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Send changes of address to: The
BAPTIST RECORD, P.O. Box 530,
Jackson, MS 39205-0530.

Send news, communication, and
address changes to: The Editor,
BAPTIST RECORD, P.O. Box 530,
Jackson, MS 39205-0530.

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VOLUME 135 • NUMBER 46
(ISSN-0005-5778)

Published weekly except weeks of July 4 and Christmas by the Mississippi Baptist Convention Board, 515 Mississippi Street, Jackson, MS 39201. Subscription \$10.35 per year payable in advance. Economy plan available for cooperating Mississippi churches. Periodicals postage paid at Jackson, MS. Member, Association of State Baptist Papers. Deadlines: News items — one calendar week prior to requested publication date. Advertising — two calendar weeks prior to requested publication date. All submissions are subject to editing.

An embarrassing vote

The campaign for Initiative 26, also known as the Personhood Amendment, went down to defeat on November 8 by a margin of 58% of voters against and 48% in favor. The wording, like all constitutional amendments, was simple enough: Should the term "person" be defined to include every human being from the moment of fertilization, cloning, or the equivalent thereof?

Those few words, if approved, would have been the catalyst for public debate, legislation, and adjudication that would have ultimately resulted in the protection of human life from "the moment of fertilization" (or conception, as some people prefer). That's how the constitutional amending process works.

Contrary to the scare tactics for which a majority of voters apparently fell — promulgated by out-of-state Planned Parenthood organizations and the American Civil Liberties Union, who banded together to organize a front group laughably named, Mississippians for Healthy Families — Initiative

26 would not have resulted in dead mothers and imprisoned doctors. It would have changed the way unborn babies are treated, however. Sadly, a majority of voters didn't seem to care about that little detail. Mississippi voters over the years have apparently settled into a comfortable relationship with abortion and other forms of death for the unborn.

After all, it's handy to have around in case something ever happens in one's family. It is apparently acceptable for a majority of Mississippi voters to think of themselves as, "I'm pro-life, but..." with a thousand excuses coming after the "but." That made voting against the measure a lot more palatable.

Initiative 26 was a measure that had been thoroughly vetted after many hours of research by the Mississippi Baptist Christian Action Commission. Said after the vote, "We mourn with heaven tonight over the loss of Initiative 26, which would have provided the hope of life for thousands of God's unborn babies in Mississippi. Instead, the unborn in Mississippi will continue to be led down a path of destruction to horrible deaths both inside their mothers and in laboratories. How much longer will God stand for this unprecedented atrocity in Mississippi and the United States? Time will tell, but in the meantime we will be marshaling our forces under God's direction and deciding what's next for this movement."

Indeed, how much longer will God stand for this atrocity perpetrated on the most innocent of His children? If that question doesn't drive Mississippi Baptists to their knees in front of Him, what will?

Editor's note: A testimony of child sexual abuse that was published at the beginning of last week's commentary in this space did not have a tag line that should have read "Anonymous author." As a result, several readers erroneously assumed it was authored by the editor. The testimony is not that of the editor, and he regrets any confusion created by the inadvertent omission of that tag line.

These messengers, who represented the sentiments of the member churches of the Mississippi Baptist Convention, unanimously approved a resolution of support for Initiative 26 — but given the sheer numbers of Mississippi Baptists in the state, it would appear that many people in our congregations chose to vote against Initiative 26.

With nearly 700,000 of the state's residents professing to be Mississippi Baptists/Southern Baptists, there are enough of us to carry any issue of importance on election day. Yet Initiative 26 went down to defeat by a wide margin, almost a mandate. It's a sad — yea, embarrassing — reflection on Mississippi Baptists that, even

Commissioned

and its celebration marking the 250th anniversary of the birth of Carey, the British shoemaker who became the "father of modern missions."

People with a true heart for missions, Elliff said, have the kind of compulsion the Apostle Paul described: "I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. So, for my part, I am eager to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek." (Romans 1:14-16 NASB).

"He was compelled. He was under obligation to the whole spectrum of humanity," Elliff said, noting that the same obligation still applies: "When I get up in the morning, when I go to bed at night, when I look around the room, when I talk to a waitress or speak to my neighbor, I have one thing on my mind. I have an obligation. Christ has saved me. I don't deserve it."

"Carey persevered, and changed history. Some of you may have the same question that we just saw theatrically performed," IMB President Tom Elliff said during his message, addressing family members and friends of Southern Baptists' newest missionaries.

"As I said to these missionaries a few moments ago, if it weren't for God's grace we'd all be headed to hell. Instead of sitting here in these nice clothes and getting applause, they could be in a bar somewhere, shoving beers down a counter. They realize, 'I owe these folks around the world who haven't heard this message something. I owe that to them.'"

Paul was consumed by that mission — and he wasn't ashamed of the message, Elliff said.

"As [New York pastor] Tim Keller says, the Gospel is not advice," Elliff noted. "The Gospel is an announcement. You don't have to have permission to give an announcement. Jesus saves. That's what makes the difference in the world. Everybody is either saved or lost. And Jesus is the only one



HEADED TO AFRICA — Trisha Dickinson (right) said until God intervened, "I knew I didn't want to be a missionary like my parents." Trisha had her own struggles with the mission call, but said "God still works miracles." As a 12-year-old, Joshua Dickinson (left) awoke to the sound of gunfire driving his missionary family from their home in West Africa. The couple was appointed as missionaries to sub-Saharan Africa during the Nov. 16 missionary commissioning service at Temple Church in Hattiesburg. (BP photo)

NAMB seeks urban, multi-ethnic leaders

Partnership with Rebuild Initiative aims to identify, train church planters

ALPHARETTA, Ga. (BP) — In an effort to enhance the reach of the North American Mission Board (NAMB) Send North America strategy, the mission board is embarking on a partnership with The Rebuild Initiative.

Stemming from the vision and passion of two urban church planters, Rebuild is intent on identifying, equipping, and networking urban church planters and leaders. The Rebuild Initiative is a network of churches that exists to plant multi-ethnic churches.

"One of the biggest challenges facing urban church planting is awareness," Grays said. "If we are going to be serious as a convention about the Great Commission and reaching unreached people and underserved people, I think we've got to look at the urban environment."

Aaron Coe, NAMB vice president for mobilization, underscored Rebuild's synthesis of urban development, leadership equipping, and church planting.

"The Rebuild Initiative will include roundtable conferences where leaders can exchange ideas and be further developed for church planting," Coe said.

"The ultimate goal of Rebuild is to see church planters come out of the process. Rebuild is a natural fit for the Send North America strategy."

In addition to establishing a network of urban church planters and leaders, Rebuild will host roundtable events in key urban areas to equip and encourage leaders.

Noting that the Send North America strategy includes urban settings, NAMB President Kevin Ezell voiced enthusiasm "about what Dhati Lewis and Larry Grays are doing to mentor urban leaders and how the Rebuild Initiative can show us how to reach urban



NEW PARTNERSHIP — Dhati Lewis (right), pastor of Blueprint Church in downtown Atlanta, is president of The Rebuild Initiative, which is beginning a partnership with the North American Mission Board to raise up leaders to address urban culture — leaders who are both indigenous to the community and trained theologically. (BP photo)

get it theologically and who can connect with people," Lewis said. "We have been blessed by the grace of God to reach a network that no one else has reached — urban, hip hop, young professional. We can get leaders equipped, get ahead of the cultural curve and reach people where they are. Rebuild is already scheduled to host roundtables in several Send North America cities. The partnership makes a lot of sense."

Blueprint Church started with 25 adults who moved from the Dallas/Fort Worth area to Atlanta in 2009. They began

small groups and soon had 50 people meeting in community. Blueprint now has 380 in worship, including approximately 100 college students primarily from Georgia State University and Georgia Tech.

"Our people are very missional. They intersect the everyday lives of people in their community," Lewis said. "Our goal is to plant five new churches in Atlanta in the next five years."

Grays and Midtown Bridge have helped Blueprint get established and connected. The city is distinct from suburban church planting, Grays noted.

Looking back

10 years ago

LifeWay Christian Resources of the Southern Baptist Convention opens its largest store Nov. 16 with a dedication service and ribbon-cutting ceremony. The store is in Ridgewood Court in north Jackson.

20 years ago

Mississippi Baptists, meeting at First Church, Jackson, adopt a \$21 million budget, pass a number of non-controversial resolutions, and elect a layman as president. The 1,708 registered messengers select a 75-year-old physician, W.W. Walley, as the new president.

30 years ago

Approximately 600 men attend the annual State Brotherhood Banquet at the Masonic Temple in Jackson, held during the annual meeting of the Mississippi Baptist Convention.



THE SECOND FRONT PAGE

PUBLISHED SINCE 1877

NOVEMBER 24, 2011
VOL. 135
No. 46



YOU CAN RESPOND
RIGHT NOW!

Simply share the following prayer
with God in your own words:

1. Lord, I admit that I need you.
(I have sinned.)

2. I want forgiveness for my sins and freedom from eternal death. (I repent.)

3. I believe Jesus died and rose from the grave to forgive my sins and to restore my relationship with you. (I believe in Jesus.)

4. By faith, I invite Jesus Christ into my life. From this time on, I want to live in a loving relationship with Him. (I receive Christ as my Savior and Lord.)

"But as many as received him, to them he gave the right to become children of God, even to those who believe in his name." (John 1:12)

If you make a decision for Jesus Christ today, contact a local Baptist church for spiritual guidance.

DOING NOTHING



Directions

Jim Futral, executive director-treasurer
Mississippi Baptist Convention Board

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By Charles Marx, 1932-2004
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ISLZZLK HYL FL, DOLU

TLU ZOHSS OHAL FVB,

HUK DOLU AOLF

ZOHSS ZLWHYHAL FVB

MYVT AOLPY JVTWHUF,

HUK ZOHSS YLWYVHJO

FVB, HUK JHZA VBA

FVBY UHTL HZ LCPS,

MVY AOL ZVU VM

THU'Z ZHRL.

SBRL ZPE: ADLUAF-

ADV

Clue: J = C

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Mark Nine: Thirty-Seven

There is a word from God given to Moses that says, "And be sure your sin will find you out" (Num. 32:23b). Now while many of you may know that statement you may not know the entire verse which says, "But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin

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our concern as we are looking at a great need before us.

A third aspect of priority setting has to do with whether or not others are being endangered whether young or elderly, minority or majority, male or female, rich or poor. Are there people being endangered, abused, or treated unjustly? It is important for us to remember that while we cannot do everything, we can do something. In nearly all of our days and in many of our ways, we can find opportunities to do something to make a difference in folks and for folks.

You and I can make ourselves available to God, and God promises that He will lead us. There will be moments when, although you have other ideas in mind in what you are going to do and where you need to be, suddenly you realize that God has brought about a moment in your life to which you need to pay attention and simply allow Him to work through you to touch, to help, to rescue, to redeem, and simply to care. When you do, you will make a difference.

As the revelations continue to unfold concerning the children who were violated, a reoccurring expression has been heard from the head coach and all around. "I wish I had done more." Today look to Jesus and do what you can to make a difference in the lives of others and for Him. Don't just do nothing!

The author can be contacted at jfutral@mbcb.org.

MS POSITIONS

STRONGHOPE BAPTIST CHURCH IS SEEKING A PART-TIME YOUTH MINISTER. Please send resumes to 1144 King Rd. Wesson, MS 39191 Attention: Youth Pastor Search Committee. 601-894-4693.

UNION HALL BAPTIST CHURCH, BROOKHAVEN, MS IS SEEKING A PART-TIME YOUTH DIRECTOR. Resumes may be mailed to the church at 1242 Nola Road N. E., Brookhaven, MS 39601 Attention: Youth Director Search Committee.

INTERSTATE BAPTIST CHURCH IN SHAW, MS IS SEEKING A FULLTIME PASTOR. Send resumes to John Chouccoli, 947 Sandpit Road, Shaw, Ms. 38773 or email to: jchouccoli@cableone.net

BUNKER HILL BAPTIST CHURCH, COLUMBIA, MS, IS SEEKING A PART-TIME MINISTER OF MUSIC. Please mail resumes to Ann Robertson, 632 W. Reservoir Rd. Columbia, MS Or e-mail to: annrodney@hughes.net

OAK HILL IN MERIDIAN IS LOOKING FOR A PART-TIME SECRETARY beginning January 1st. Interested persons can call 601-482-5583 or email a resume to: nike.ohbc@comcast.net

DAMASCUS BAPTIST CHURCH, MADISON COUNTY MS IS ACCEPTING RESUMES FOR A BIVOCATIONAL PASTOR. Please mail resumes to the church at PO Box 846, Flora, MS 39071, Attention: Pastor Search Committee.

CENTRAL BAPTIST CHURCH IN BROOKHAVEN, MS, IS SEEKING A PART-TIME MINISTER OF CHILDREN AND YOUTH. Resumes may be emailed to questions@ccbbrookhaven.org or mailed to P.O. Box 591, Brookhaven, MS 39602.

YAZOO COUNTY BAPTIST ASSOCIATION IS NOW RECEIVING RESUMES FOR THE POSITION OF ASSOCIATIONAL MISSIONS DIRECTOR. This is a bi-vocational position. Please mail resumes to 4794 Mechanicsburg Road, Bentonia, MS 39040, attention: Jimmy Wayne Pettis.

NEW SIGHT BAPTIST CHURCH, BROOKHAVEN, MS, IS SEEKING A BI-VOCATIONAL MUSIC DIRECTOR. Send resumes to: Charlotte Newell, 1017 Common Street, Wesson, Ms. 39191 or email to: wanchar2353@att.net

CENTER RIDGE BAPTIST CHURCH OF YAZOO COUNTY IS SEEKING A PART-TIME MUSIC DIRECTOR. For details call 662-571-8388 or 662-746-1528

NOVEMBER 24, 2011

Torture reports surface in case of jailed Iranian pastor

TURKEY (BP) — The mistreatment of a pastor in Iran awaiting a decision on his death sentence for refusing to recant his faith amounts to physical and psychological torture, a source close to the pastor's family said.

Yousef (also spelled Youcef) Nadarkhani, sentenced to death a year ago after a court of appeals in Rasht, Iran, found him guilty of leaving Islam, is in deteriorating health, according to a member of Nadarkhani's denomination, the Church of Iran, who requested anonymity.

The court in Rasht, 150 miles northwest of Tehran, was expected to pronounce a verdict on Nadarkhani's appeal in October, and sources said the court's long silence bodes ill. Instead of pronouncing a verdict, the court sent the Christian's case to the nation's Islamic authority, Supreme Leader Ayatollah Khamenei, to make a ruling.

Authorities have also continued to pressure Nadarkhani to recant his faith

while in prison. Last month they gave him Islamic literature aimed at discrediting the Bible, according to sources, and instructed him to read it. Some sources indicate a ruling could come the second half of December. One said some Iranian Christians believe that, in the face of international outrage over the case, the government would announce a verdict near the Christmas holidays so that it would receive less notice.

On Nov. 10, the Christian Broadcasting Network (CBN) reported that a verdict on Nadarkhani's case was expected in mid-December, regardless of whether there is a ruling by Khamenei.

The Supreme Court had also determined that his death sentence could be annulled if he recanted his faith.

Editors note: Reported by Compass Direct News (www.compassdirect.org), a news service based in Santa Ana, Calif., focusing on Christians worldwide who are persecuted for their faith. Used by permission. Local reports have been added.



Nadarkhani

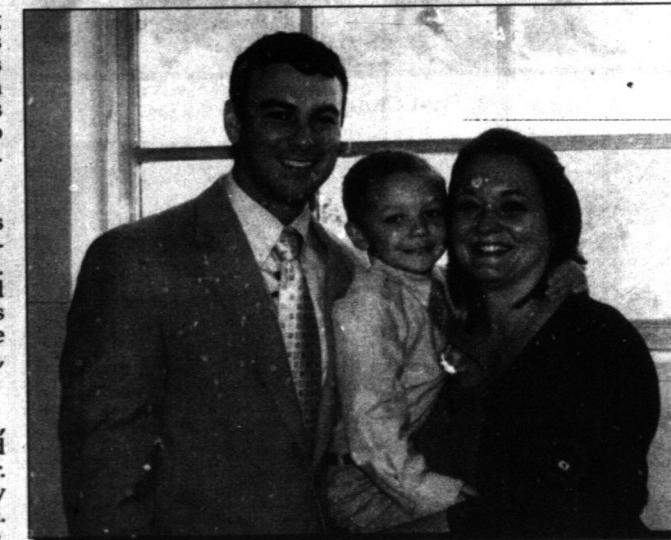
STAFF CHANGES



1. The Johnsons



2. The Crums



3. The DeGeorges

REVIVALS AND HOMECOMINGS

1. **Unity Church, Moselle:** Revival, Nov. 27 – 30; Sun., 10:30 a.m. and 6 p.m.; Mon. – Wed., 6:30 p.m.; Doyle Williamson, speaker.

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NOVEMBER 24, 2011

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THE BAPTIST RECORD

JUST FOR THE RECORD



1. Gumpond Church, Lumberton



2. DeSoto Church, Clarke County



3. First Church, Terry



4. Krumcke ordination

1. **Gumpond Church, Lumberton**, held a fall festival recently, including a youth Native American dance troop from Bogue Homa Community / Church near Sandersville under the direction of Pearlie Thomas. Hubert and Connie Ladner with the Mission Service Corps serve the church as pastor and Sunday School director / teacher. Shown is the dance troop with Thomas (2nd row, 1st from right), Connie Ladner (2nd row, 3rd from right), and Hubert Ladner (2nd row, 5th from right).

2. **DeSoto Church, Clarke County**, held their annual fall festival Oct. 22, featuring hayrides, pony rides, inflatable jumps, cakewalks, potato sack races, chili & soup cook-offs and other activities. Shown are participants James Roberts and Eli Harris.

3. **First Church, Terry**, sent a mission team of 16 people to Troy, Montana, June 4-11 to help build a new educational and ministry building for Troy Community Church. The team helped complete the framing of the two-story building, including the cutting and milling of some of the wood used in the project. Shown are the participants.

4. **Bissell Church, Tupelo**, ordained Bruce Krumcke as deacon Nov. 6. Shown are pastor Roger Smith, Kelli Krumcke, and Krumcke.

5. **First Church, Planterville**, held a fall festival recently. Shown are some of the participants.

6. **Wesson Church, Wesson**, recently ordained Jimmy Barker as deacon. He is seen with his wife Marilyn and interim pastor Alan Woodward.

7. **Black Jack Church, Vaughan**, ordained Jay Nesbit and David England as deacons Nov. 11. Shown are Donnie Pepper, Nesbit, England, and pastor David White.

8. The youth of Mt. Olive Church, Baldwyn, honored veterans of the church with a breakfast and took up donations for the veterans home in Oxford. Shown are the veterans and the youth.



5. First Church, Planterville



6. Barker ordination



7. Black Jack Church, Vaughan



8. Mt. Olive Church, Baldwyn

JUST FOR THE RECORD



1. Unity Church, Georgetown



3. Floyd ordination



9. McDaniel and Anthony

1. **Unity Church, Georgetown**, held a baby dedication Nov. 13. Shown are the participants.

2. **Iuka Church, Tishomingo County**, ordained Acey Floyd to the gospel ministry. Shown are Floyd and Pastor Ronnie Hatfield.

3. **Eureka Church, Lena**, will host the Melody Boys Quartet Dec. 3, 6 p.m.

4. **Corinth Church, Hiedleberg**, will present the cantata, Beautiful Star of Bethlehem Dec. 25, 10 a.m.

5. **Vardaman Church, Kemper County**, will have Thomas Hamill share his story Nov. 27, 6 p.m. Hamill was captured while in Iraq and wrote the book Escape in Iraq.

6. **Algoma Church, Algoma**, is hosting their 20th annual drive-thru Nativity Dec. 9 - 10, 6 - 9 p.m., rain or shine. Free.

7. **New Sight Church, Brookhaven**, will host a drive-thru live Nativity Dec. 9 - 10, 7 - 9 p.m., and Dec. 25, 5 - 7 p.m.

8. The sanctuary choir, orchestra, and keyboards of **Main Street Church, Hattiesburg**, will host their annual presentation of The Glory of Christmas Dec. 11, 3 p.m.

9. **Richmond Church, Tupelo**, honored Irene McDaniel upon her

retirement as Sunday School secretary after 78 years. She received a lunch in her honor, a plaque from Jim Futral, executive director-treasurer, Mississippi Baptist Convention Board, and a letter of commendation from Thom Rainer, president of LifeWay. Shown are McDaniel and pastor Clay Anthony.

Church security: 'foreseeable crimes' must be addressed

By Chester L. Quarles
Correspondent

Third in a seven-part, aperiodical series

Walk around your church. Stand at each entryway and look closely in every direction. Think like a thief or a criminal. Are you surrounded by subdivisions, or is your church located within a business community? No matter your site, you should look for burglar bars, steel doors, burglar alarm signs, and indications of intense police or private security activity. Do the same walkabout at night.

Individual victims may be significantly harmed in any crime. When the crime occurs at church, however, the danger is that the fellowship may be harmed along with attendance. Folks won't worship at sites they are afraid to visit.

There is also a strong liability issue. When a civil suit results from a harm at your site, the usual claim is that the church "did not exercise ordinary care." If your church is in an inner-city crime hot zone, or any crime-intensive venue, there is also the issue of "foreseeability," another legal term implying that you did not attempt to prevent criminal activity.

The phrases, due diligence and due care, are also frequently heralded in litigation. Failure to respond to assessed risks appropriately may well be considered negligence. The Scriptures also address this issue: "A prudent man foresees evil and takes refuge, but the simple keep going and suffer for it." (Proverbs 22:3 NIV)

Many observers believe that a determined adversary can overcome almost any security effort, but this isn't true! If a determined adversary could defeat any security system, we would not be able to keep an American president in office, our national treasury would be continually pilfered, and our personal bank accounts wouldn't be safe.

In the late 80's, skyjackings occurred at the rate of two or three each month.

Today these attacks are rarely heard of. Effective security was emplaced! The security practices used to protect airlines, our financial institutions, and our governing bodies can be used to protect houses of worship.

A purse left in an unoccupied Bible-study class is a soft target. That same purse sitting on the pew between a wife and

her husband is much more secure and is a hardened target. Target hardening also involves locks, lights, security doors, fences, alarms, and closed circuit television units.

For a church, the primary form of target hardening is called access control. If guardians, whether they be church members, greeters, or private security officers, can limit access to your parking lots and then to your sanctuary, you will have established the first and second tier or layer of security protocols.

While you can depend on the police to assist you with risk assessment and crime prevention advice, you should understand that the police will investigate your crime after it has occurred and rarely are they able to prevent church crimes. At a spree-shooting in Illinois, police responded in 90 seconds, but there were already seven dead worshippers and 11 more injured.

Philip Purpura wrote, "The police response is primarily reactive and departments are under great pressure to solve crimes. As a result, the proactive efforts that would reduce risks at houses of worship are rarely in place. (Purpura, Securing Houses of Worship: A Community Service Manual, 1999, 10.)

The belief is naïve that the local police department's responsibility is to protect the individual, the home, or the community institution. One church security specialist called this belief "toxic" faith-based secular security. Most Americans take crime avoidance precautions. We lock our homes and cars. We try not to leave valuables within easy reach of criminals, and we are vigilant.

The church, as an institution, must also be vigilant!

Quarles is professor emeritus of criminal justice and homeland security at the University of Mississippi in Oxford, and co-author of the book, Crime Prevention for Houses of Worship. He may be contacted at cquarles@olemiss.edu. Copyright 2011. Used by permission.

NAMB chaplain continues serving troops in Afghanistan

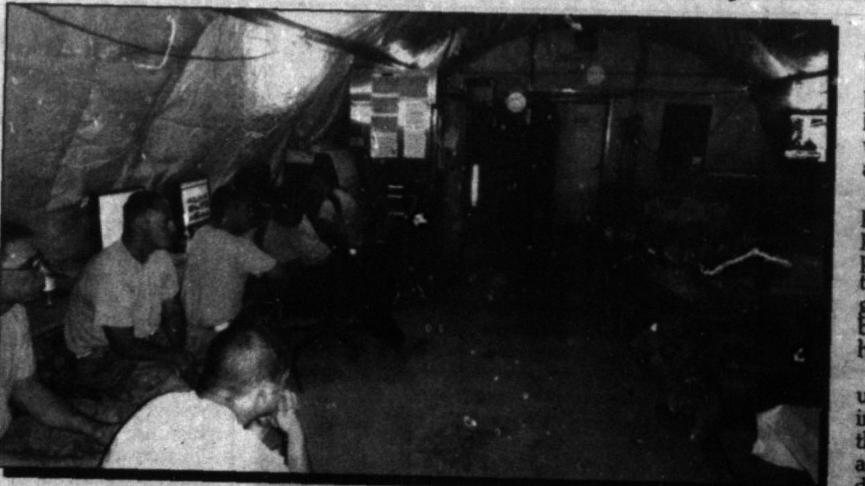
KANDAHAR, Afghanistan (BP) — U.S. Air Force Chaplain (Capt.) Kevin Humphrey's last quarterly report to the North American Mission Board (NAMB) chaplaincy group in Alpharetta, Ga., reads like the script of a Hollywood blockbuster—but the combat incidents are real, true wartime stories of battlefield death, horrific injury, bloodshed, bravery, and close calls.

"It has been a very challenging time here in Kandahar," said the 38-year-old NAMB-endorsed chaplain, who serves in the 451st Air Expeditionary Wing. "The dangers are very real and it weighs on the people's minds here. Back in the summer, there were rocket attacks almost every two days or so and sometimes twice a day," Humphrey said, adding that the attacks have slowed this fall.

Combat deaths in the region come so often that American flags never go more than four days without dropping to half-staff in honor of the fallen, Humphrey said.

Humphrey, one of about 190 military chaplains in the Afghanistan theater, said Taliban forces in the area are constantly adapting their methods to inflict the most damage and death to U.S. and coalition forces.

"Several dangerous plots have been discovered, many of which can't be discussed due to the sensitive security considerations. Needless to say, had they not been discovered, the loss of



QUICK SERVICE — Air Force Chaplain (Capt.) Kevin Humphrey (second from right) conducts a 10-minute "combat service" for A-10 plane maintainers in Afghanistan — the only worship service they may be able to attend because of their busy mission schedules. (BP photo)

life would have been real and great," Humphrey said.

One of Humphrey's most recent scares came at the nearby base hospital where he was volunteering as chaplain so the Navy chaplain usually on duty could take a well-deserved day off. While Humphrey couldn't reveal details because of security concerns, the incident came close to

claiming his life and the lives of hospital personnel — most of whom had never been so close to dying before.

"It's brutal at the hospital and the ministry is tough. They've had many single, double, or triple amputees come through in the last two months. The things you are exposed to there are things that no human being should have to see, but it is a powerful ministry to the staff and patients."

"It makes me think that this is what heaven will be like, with every tribe and nation," he said.

The many dangers in Afghanistan

come without warning, Humphrey said.

"During a recent rocket attack, a

Department of Defense compound was hit. Their chaplain was unavailable so I went and ministered to 250 shaken DOD army civilians."

The building's generator just hap-

pened to go out about 30 minutes

prior to the rocket attack so only six

people were in the building at the

time it was hit. Had the generator not

gone out, several people would have

been killed. Thanks to God, only six

had minor shrapnel injuries.

I spoke with one man who couldn't

understand why he was not in the build-

ing at the time and didn't die. I shared

that God says in Hebrews we are

appointed once to die and that our day of

death has been fixed by God, and that

God has a plan and purpose for our lives.

While he is not yet a Christian, he is

now seeking God for the first time in

his life."

Humphrey said he conducts seven

combat services each week for his units.

"I have preached three times at con-

temporary services in the Army's chapel,"

he said, adding that the services are

attended not only by American troops

but also by soldiers from the coalition

nations: Brits, Canadians, Pakistani

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THE VILLAGE VIEW

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GIFTS OF HONOR AND MEMORY

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful, and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

OCTOBER 2011	
HONORS	
Mrs. W. C. Arendale	Mrs. Malia Brewer
Amanda Brewer	Mrs. Malia Brewer
Mrs. Malia Brewer	
Mrs. David Ball	
Amanda Brewer	
Mrs. Malia Brewer	
Mrs. Bobby Benson	
Amanda Brewer	
Mrs. Malia Brewer	
Mrs. Art Broome	
Amanda Brewer	
Mrs. Malia Brewer	
Mrs. Bobby Burkhalter	
Amanda Brewer	
Mrs. Malia Brewer	
Mrs. Tim Cain	
Amanda Brewer	
Mrs. Malia Brewer	
John & Peggy Carley	
Mrs. Mary D. Ball	
Roy Fountain	
Mrs. Martha K. Hewes	
Mrs. Johnny Golden	
Amanda Brewer	
Mrs. Malia Brewer	
Mrs. Danny Holland	
Amanda Brewer	
Mrs. Malia Brewer	
Mrs. Jan Hood	
Amanda Brewer	
Mrs. Malia Brewer	
Mrs. Kenneth McGregor	
Amanda Brewer	
Mrs. Malia Brewer	
Sally Miller	
Theodore C. Miller	
Tommy & Theresa Parish	
T. Aurora Club of Amory	
MEMORIALS	
Jean (Friend of Mary Evans)	Rhen & Nell Pierce
Doris Ables	Larry & Pam Gneimi
Mr. Edwin D. Albin Sr	Tom & Bettye Coward
Jimmy & Jo Jenkins	Dianne & Dennis Hall
Mrs. Geraldine Roberts Baker	Hope & Kenneth Hawkins
Tom & Bettye Coward	Ann & Frank Kinard
Don Crasby	Mr. & Mrs. Samuel D. Roberts
Pontotoc HS Class of 1950	Mrs. Thelma Roberts
Mr. Bob Crowe	Rev. Olyn Roberts
Jimmy & Jo Jenkins	Bob & Jean Taylor
Mrs. Grace (John W.) Cummings	Bill Hollis
Mr. & Mrs. Jimmy Wilkinson	Mrs. Pauline G. Dale
Robert T. Daniels	Ms. Deborah K. Clarke
Mr. & Mrs. Olen S. Broom	Louise Barham
Modean Davis	Sam Hathorn
Channel of Blessings	Matthew & Holly Miller
Central BC, Brandon	Mrs. Lola Bates

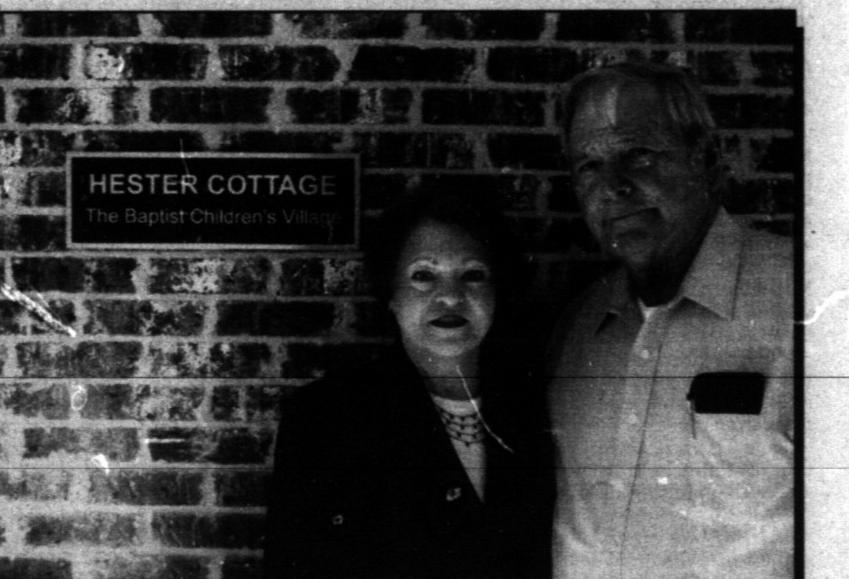
Happy Thanksgiving
from
the Baptist Children's Village

Patricia Beasley
Rhen & Nell Pierce
Mrs. Agatha Bishop
Mrs. Dot G. Griffin
Hilton Dawson
Stanton BC-Natchez
Mrs. Teresa Bloodworth
Carrollton BC, Carrollton
Virginia Boone
The John R. Woods Family
Mrs. Joan Bowman
Mrs. June S. Stephenson
Mrs. Lucille Boykin
Jimmy & Billie Breland
Mr. Maurice Bradley
Jimmy & Jo Jenkins
Mrs. Lillian M. Bradley
Mr. & Mrs. Floyd E. Fuqua Jr.
Charles Breedlove
Billy, Greg & Will Barron
Mrs. Virginia Brinson
Mrs. Ann B. Dale
Eunice Browder
Arlington Heights BC, Pascagoula
Mr. Tommy Brown
Mr. & Mrs. J. E. Tramel Jr.
Virginia (Jenny) Brown
Mr. & Mrs. Gene Fortenberry
Jahazel Buckley
Mr. Ted Buckley
Paulette Buel
Jack & Annie Lee Churchwell
Phyllis Burch
Mrs. Georgia Ziegler
Wiley F. Burch
The Bobby E. Eure Family
Mrs. Virginia Burgess
Mr. & Mrs. Jerry M. Howell
James Luther Burrell Sr
Jimmy & Jo Jenkins
Mrs. Christine Butler
Ted & Nancy Skipper
Junior Byard
Katherine Sundstrom
Louise Campbell
Mrs. Linda S. Campbell
Marvin Carlisle
Mr. & Mrs. Russell A. Barnett
Mrs. Winnie Carlisle
Dr. & Mrs. Robert L. Donald Jr.
Arlington Heights BC, Joyful Hearts
Cindy Chester
Sharon & Herman Duncan
Larry Clanton
George & Claudette Faulk
Mrs. Earlene Clark
Jimmy & Bonnie Hollingsworth
Joy Cliburn
Mrs. Madera W. Wilson
Jack Cockrell
East Louisville BC, Louisville
Gordon Coker
Gary, Tonya, Clint & Caroline Stewart
Mrs. Euinice (Granville W.) Cook
Mr. & Mrs. Jimmy Wilkinson
Don Crasby
Pontotoc HS Class of 1950
Mr. Bob Crowe
Jimmy & Jo Jenkins
Mrs. Grace (John W.) Cummings
Mr. & Mrs. Jimmy Wilkinson
Mrs. Pauline G. Dale
Ms. Deborah K. Clarke
Robert T. Daniels
Mr. & Mrs. Olen S. Broom
Modean Davis
Channel of Blessings
Central BC, Brandon

Mr. Tyson Davis
Mrs. Mary Jones Adams
Percy & Hilda Peeler
Hilton Dawson
Stanton BC-Natchez
Mr. Homer Denham
Mr. & Mrs. J. V. Parker
David Denson
Mrs. Cherry Denson
Mr. Mitchell Orvis Driskell Jr
Sue & Skeet Sanders
Mr. Silas Dubard
Mr. & Mrs. W. A. Hayward Jr.
Jud Dudley
Dale & Sharon Hays
Kyle Dunkerson
Mrs. Joe Roberts
Greg Dykes
David & Dot Dewitt
Marvin & Ethel Edwards
J. W. & Katherine Gilligan
Mr. Henry J. Eaton
Mr. & Mrs. Thomas H. Martin
Mrs. Mary Ann Ellis
Jimmy & Jo Jenkins
Mrs. Mary Ellison
Mr. & Mrs. Perry E. Atherton
Rodney Floyd
Mrs. Margaret H. Durham
Donald Fredenberg
Concord BC, McCall Creek
Kenneth Frey
Jimmy & Bonnie Hollingsworth
Geneva Gardner
Mr. Bobby C. Gardner
Corey Gatewood
Mrs. Mary D. Ball
Mrs. Janice L. Russell
Robert "Bob" Pearson Gillespie
Mickey & Anne Austin
Jerry Wayne Goldman Sr
Jimmy & Jo Jenkins
Mrs. Annette Goodwin
Mr. & Mrs. Terry E. Champion
Ms. Jean Graves
Mrs. Elizabeth B. Graves
Mr. J. W. Gross
Mr. Vernon D. Haygood
Mr. Claude J. Guess
Jimmy & Jo Jenkins
Mrs. Euinice Guinn
Mr. & Mrs. Charles Davis
Jean (Pat) McMillan Gully
Zephyr Hill Class of 1953 & 1954



Nash Nunnery stands at the entrance to the NEW India Nunnery Campus in Star, next to one of two entry markers that not only have the cottage and campus names, but are also adorned with plaques with reminders of those who provided for and had important roles on the original India Nunnery Campus. He is the son of Paul and Dorothy Nunnery for whom the Nunnery Cottage for girls is named. Serving as a member of the Board of Trustees, the BCV Executive Director and legal council to the Board, the Nunnerys were involved in the life of The Baptist Children's Village for 42 years. During the 31 years they served as Executive Director, 1,725 children were admitted into the care of the ministry. The campus is named for India Nunnery, deceased daughter of Paul & Dorothy.



Mr. & Mrs. Glyn Hester of Nettleton are pictured standing outside of the Hester Cottage for boys at the NEW India Nunnery Campus in Star. The Hesters have provided leadership on The Baptist Children's Village Board of Trustees. They have led teams of builders at Farrow Manor Campus in Independence, Deanash Campus in Wiggins, Ramey Cottage in Nanah Waiya, and the NEW India Nunnery Campus in Star to provide quality housing for children in the care of The Baptist Children's Village. The Hesters worked together as a team on each project, with Glyn leading the crew and Judy feeding the crew. Together they have impacted the lives of many children across Mississippi.

SUNDAY SCHOOL LESSONS NOVEMBER 27, 2011

BIBLE STUDIES FOR LIFE Adopt the Right Perspective

Deuteronomy 32: 1-9, 36-39, 43

By Huey Dedmon

front of everything we do. Moses called the children of Israel to remember the blessings and faithfulness of their God. We must remember that their God is our God and He is worthy of all our praise.

Humanity is Willful

Dedmon

Deuteronomy 32:5-9

It is so easy to look back at history of the children of Israel, and see how they strayed from God. Their sinfulness and rebelliousness is on almost every page you read. It would be very presumptuous of us to believe we are any different. Moses continues his song by pointing out the willful disobedience of God's people. His song is like a mirror for us to look into and see how we have strayed from the path of God. If we are going to have the right perspective on life we must examine our own hearts, not the hearts of others. No one knows what is in a person's heart except that person. We are so good at

pointing our fingers at others but refuse to acknowledge our own rebelliousness. We have so much to be thankful for to God. The question is, "Why would we want to go our own way? It is because we are a willful people and we choose to not follow God."

God's Ways are Wonderful
Deuteronomy 32: 36-39, 43

In spite of everything the children of Israel had done to disobey God, He had compassion on them. In this section of his song, Moses leads them, and us, to see the grace of God shown to all of His children, past and present. No matter how far we move away from God He is ready and willing to take us back if we repent and turn away from our sin. His punishment for disobedience is sure and swift, but His love and compassion are just as sure. Moses reminds us of the strength and sovereignty of God. When everything we have put our trust in has failed, God is the

only one who remains to deliver us in our time of need. (v39) The reward for following God's way is a relationship with the one true God. Through that relationship we enjoy His protection, His provision, and His graciousness. But we also are subject to His discipline. In verse 43, Moses reminds us that while we live under the protection of God, He has promised to "purify His land and His people." The right perspective in life is recognizing that God's ways are wonderful.

We all want to make our life count for God. Just like Moses, He has chosen us as His instrument and we must accept that call in our lives. When we do accept His call we will be faced with difficult situations where we must stand for the Lord. We will not be able to stand if we do not have the right perspective.

Dedmon is associate pastor for education and outreach, Brandon Church, Brandon.

EXPLORE THE BIBLE Does your life speak well of God?

Romans 14:13-23

By Marion D. Duncan

Paul is continuing to deal with the relationship of those in the fellowship who are strong in their Christian faith and those who are still struggling and questioning. He says there should be a respect marked by consideration for one another — not a lazy toleration, but an atmosphere of patience and understanding that acknowledges it is easier to guide and nurture a person into mature faith through love than by constant criticism. Christ did not honor Himself above his followers, but through the ages has taken the insults of those who have insulted us. He lived to please God and serve and help those around Him. Our lives are a tribute to Him when we give preference to others over ourselves.

The study of scripture should be an integral part of the

Christian fellowship, and from that study the Christian draws encouragement. From scripture, we gain the knowledge of God's dealing with a nation, a demonstration that it is always better to be right with God even through suffering than be on the side of men to avoid trouble. We learn that God's way is never easy, but it is the only way that makes life worth while in time and eternity.

The fellowship of believers also benefits from the study of scripture in the precious promises of God — promises from God who never breaks His word. They are tremendous treasures with which to meet the world. In these ways, scripture gives those who study it comfort in their sorrow and encouragement in their struggles so that they might have hope. Christian hope is the hope which has seen everything and endured everything, and still has not despaired, because it believes in God. (The Letter to the Romans, William Barclay)

Paul issues a plea for unity in the fellowship, the basic concept

of which is harmony of thought that leads to harmony of life. This is life in accord with Christ Jesus, the way of love that manifests the harmony of together with one voice. "One mouth" is a vivid picture of the harmony that makes "one voice." One mind — one accord — one voice; that is the harmony that glorifies God. Such harmony accepts all the varieties among the fellowship and love binds them all together in perfect harmony. (Colossians 3:14) Vegetarianism and sabbatarianism on one hand and Christian freedom on the other are tensions that may make harmony in love. Good harmony is tension in balance. (The Broadman Bible Commentary, v. 10)

Here in verse seven, Paul makes a final appeal for all people in the Christian fellowship, Jew and Gentile, to receive each other just as Christ received each one, an act that will bring glory to God. "There may be many differences but there is only one Christ, and the bond of unity is a common loyalty to Him." (Barclay) "I tell you that Christ became a servant

of the Jews to show that God's promises to the Jewish ancestors (patriarchs) are true. And he also did this so that those who are not Jews (Gentiles) could give glory to God for the mercy he gives to them." (15:8, New Century Version)

After reminding his readers of the Old Testament basis of their Christian hope (vv.9b-12), Paul prayed that God would fill them with joy and peace so that they might overflow with hope by the power of the Holy Spirit.

My Tribute
To God be the glory for the things he has done
Just let me live my life and
Let it be pleasing Lord to thee
And if I gain any praise, let it go to Calvary
With his blood he has saved me
With his power he has raised me
To God be the glory for the things he has done

(as performed by Andrae Crouch)

Duncan is a member and pastor's wife from First Church, Macon.

Guidelines for submitting news and photographs

THE BAPTIST Record

The Baptist Record is pleased to publish news and photographs of special events that take place in cooperating churches of the Mississippi Baptist Convention.

News submitted for publication in The Baptist Record must be either (a) typewritten, (b) neatly printed on 8 1/2 by 11-inch paper, or (c) neatly printed on standardized forms provided by the newspaper. All articles must be received in writing; no articles will be accepted over the telephone.

News may be submitted electronically to the address below, and must be contained in the message segment of an e-mail form. Due to increasing virus threats, no text attachments will be accepted. Photograph attachments are permissible.

Please make articles concise. Include the who, what, when, where details of the story, along with a contact person's address and telephone number.

Photographs may be color or black and white. Instant photos and digital prints are not reproducible. Instant photos and digital prints are permissible.

All news items are subject to editing, and all photographs are subject to cropping. Photographs must depict people. No landscape-, building-, or object-only photographs will be printed. News items and/or photographs can be published one time only. News items and/or photographs depicting benefits and activities for secular or outside organizations will not be published. Deadline for submitting news is one week prior to requested publication date.

Articles that are not date-sensitive will be published on a space-available basis. Submit news and photographs to The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. FAX: (601) 292-3330. E-mail: baptistrecord@mbcb.org.

LifeWay fetes ten years of Holman Christian Standard

Editor's note: This year marks the 10th anniversary of the release of the Holman Christian Standard Bible's New Testament portion.

NASHVILLE, Tenn. (BP) — By the mid-1990s, many Bible scholars, pastors, and general leaders had come to believe a new Bible translation was needed.

The New American Standard was perhaps the most accurate translation, but some felt it was not easily readable. The New International Version and New Living Translation were the most readable, but some questioned if this readability may have eclipsed accuracy and consistency in places.

Other major versions were not translations starting from the original Greek and Hebrew texts, but merely revisions of earlier English translations.

LifeWay Christian Resources assembled an interdenominational team of more than 100 scholars, editors, stylists, and proofreaders — all committed to biblical inerrancy. After years of work, they produced the Holman Christian Standard Bible (HCSB) New Testament 10 years ago and then released the full Bible in 2004. A revision was released in 2009.

"Our goal was to be as accurate as the New American Standard but to be as readable as the NIV (New International Version)," HCSB General Editor Ed Blum said, "and I think if you read our translation, you'll see that it is readable; it is accurate. ... I would say we're the most accurate of all the translations."

Before the HCSB, Bible translations were produced using one of two approaches: formal equivalence or dynamic equivalence. Formal equiva-

lence versions translate word-for-word from the Greek and Hebrew texts and preserve the grammatical patterns of the original languages wherever they can be reproduced in understandable English.

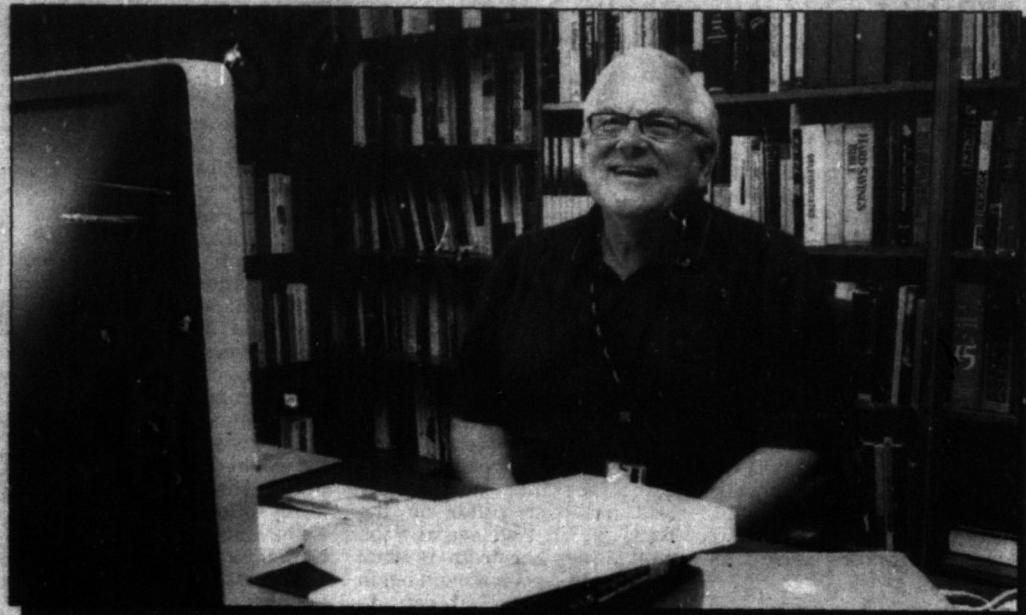
Dynamic equivalence versions of Scripture translate thought-for-thought, not always preserving the structure of the original languages since English does not use the same idioms and grammatical patterns as ancient languages.

The HCSB team attempted to capture the best of both approaches by adopting a new approach dubbed "optimal equivalence." According to this approach, the HCSB translated word-for-word whenever such a translation was clear and readable in modern English.

When a literal translation did not meet that standard, though, the HCSB used idiomatic English and put a literal translation in a footnote labeled "lit."

"We share many of the same commitments as formal equivalence translations," said HCSB associate general editor Ray Clendenen. "That is, we try to render word-for-word translation and translate a verb as a verb, an adjective as an adjective and things of that sort, and we try to translate a particular Hebrew or Greek word the same way throughout the Bible.

"We also share some of the commitments of the dynamic equivalence approach. For instance, whereas the formal equivalence approach says, 'If a literal, word-for-word translation makes sense in English, that's good enough,' optimal equivalence shares with dynamic equivalence the value of insisting that the English not only make sense,



TEN YEARS ON — Holman Christian Standard Bible associate general editor Ray Clendenen said the HCSB Bible, ten years old this month, is not a Baptist Bible. "It wasn't done by Baptists," he said. "It was done by a broad array of conservative scholars." (BP photo)

but that it be natural rather than awkward or wooden."

Blum added that the HCSB adopts grammatical standards of contemporary American English, not those of British English like the Revised Standard or English Standard Versions. Practically, that means using American style quotation marks, capitalizing nouns and pronouns that refer to deity, and using contractions like "don't" and "won't" where appropriate.

The HCSB also places bulleted next to common theological terms the first time they are used in a chapter — more often for particularly important or misunderstood terms. Then a list of definitions for

those terms is provided in the back section.

Translation process

Achieving an accurate and readable English translation was not easy, Blum said. The HCSB team worked 22 times through the Greek text of John, for example, and the book of Isaiah took seven months to complete.

Each book went through several drafts, and translators all worked with English language stylists to achieve the most understandable text possible.

David Stabnow, an HCSB Old Testament editor, recalled the give-and-take process of working with a stylist.

"Usually we came to agreement on a translation that was both good English and accurate to the original without much difficulty," he said, "but every once in a while we struggled to come to agreement. She would say, 'That's not good English,' and I would say, 'But we need to be accurate.' As a result, in no case was accuracy compromised."

Said Jeremy Howard, Bible publisher at LifeWay's B&H Publishing Group, "Accuracy and readability are the twin concerns of our approach to Bible translation. The HCSB translation team upheld both of these concerns with every decision they made."

First person: Question shocking; why so adversarial?

By Randy Rich, pastor
Hebron Church, Smithdale

Recently one of the fine members of our Brotherhood group asked a question that shook me to my core. It was neither an unusual question, nor was it a question that I had not heard before.

Sadly, I have never been shaken by the question before: "When we are witnessing to a stranger, how can we know if the person is lost or saved?" My answer was right out of the textbook: "You cannot know whether a person is lost or saved. Instead, we share Christ with everyone. If the person is saved, you will get to share fellowship with a brother or sister in Christ. If the person is lost, then you will have the privilege of presenting the Gospel."

The two things that confounded me after the meeting were the adversarial nature of the question and the confirmation of an often-heard criticism of Christians by the world. As the two things swirled in my mind and heart, they eventually merged into one. Was evangelism ever intended to be an adver-

sarial program where we target people for conversion? Is judgment necessary before sharing the Good News?

Jesus said, "Judge not, that you be not judged." (Matthew 7:1) If my friend felt compelled to decide whether a person was lost or

saved before presenting the Gospel, then the encounter started in a negative tone of superiority. Dietrich Bonhoeffer, in *Ethics*, reminded Christians that judging usurps a prerogative God reserved exclusively for Himself. Judging is therefore the essence of the presumptive sin of Eden: "I am right. God is wrong."

My friend is neither judgmental nor adversarial. In fact, he is one of the kindest, most tender hearted people I know. Christians are often criticized for targeting converts. Our missionaries work dili-



Rich

gently to balance their ministries in light of this criticism. Recent upheavals regarding prayer at public school events have caused these criticisms to surface again in our local communities — "These Christians are trying to shove something down my throat..."

The criticisms are overblown but there might just be a kernel of truth in them that should give us pause. Perhaps the enthusiasm for church growth has been perceived as our primary purpose rather than the byproduct of the greatest news in human history.

Evangelism is never a program. There are no targets. Salvation is conceived in the love and mercy of God and needs no defense. It only needs sharing. Evangelism is a lifestyle. We share Christ with everyone. We are not seeking converts. We are sharing Jesus. When people meet Jesus, they convert! It is not a thing we do, it is who we are. A recent post-game handshake between two NFL coaches proves that enthusiasm can be easily misapplied and misunderstood.

Sharing does not begin with judgment. Sharing begins with love, is motivated by love, and finishes in love. Jesus taught his

disciples, and us, three directions for love. Love God. Love your neighbors. Love each other. The first makes the last two possible. The second is demonstrated by the third. Our neighbors may first be introduced to Christ by the way Christians love each other. Through missions, neighbors then directly benefit from that same love.

Let us consider a few suggestions that might just make our sharing more appealing to others. In line with the model Jesus gave us, let us always be gentle. Aggressive defense of the faith is neither necessary nor helpful. We are working to include, not exclude. Therefore, in love we bear witness to the joyous life change that comes in knowing Christ.

Secondly, let us genuinely invest ourselves in the lives of the people around us. There is nothing more compelling than someone who really cares and does something about it. Thirdly, let us be constantly reminded of the magnificent grace of God that pulled us out of the world of sin and gave us the joy of living in Christ for eternity.

May that grace motivate our witness!